The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science

Christmas Greetings

O man of holden eyes,
Infirm of will
Let not the lesser good
Obscure the nobler goal
That distant beckons still.

No anchor cast—no rudder hands make fast,
Till on thy starboard gleams
The Port of all the age's dreams
The Blessed Isles of Peace.

ELLEN B. SHERMAN

Vol. LXI DECEMBER, 1927 No. 12

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that geniune repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

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SPECIAL TERMS TO CANVASSERS

THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY AT $2.00 THE YEAR
209 Ninth Street, Pittsburgh, Pa.

EDITORS:
WILLIAM PARSONS RICHARD CAMERON WYLIE

Vol. LXI DECEMBER, 1927 No. 12

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How Peace Will Come

GREAT movements do not usually proceed along the lines projected by their original advocates. The yielding in the line of reactionary opposition comes often where least expected. Study the course of the Abolition of Slavery. In the British Empire, it came through the governmental purchase and manumission of slaves and the gradual enforcement of the judicial decision that by English law, no man could be held a slave under the Union Jack. In the United States it came through civil war. In other countries economic conditions and outside pressure of international relations forced it. By many ways and at different times it came.

The equalizing of the status of women is proceeding in the same manner. Here the ballot; there a correction in the laws of inheritance; the abolition of foot binding and adoption of church ordination; discarding the veil in one country and introducing jury service in another.

Prohibition came in the United States, not at all as Wendell Phillips and Henry Ward Beecher imagined it would. In fact it refused to run along the party track as some insisted it must and though peaceably agitated for a century, it received its worst defeat by war and came to its final consummation during the war. It came not as a church measure, but at the bidding of business, not on a party platform, but as a non-partisan policy. But it is here.

So we believe it will be with the ideal of "World Peace." Arbitration was once regarded as the open path to the abolition of war. Many fought the World War under the delusion that it was a "war to end war." The League of Nations was constructed to abolish war. The World Court was erected to take the place of war as the final arbiter of misunderstandings between nations. Progressive disarmament appealed to many as the sure way to peace. Men will not fight with plowshares, cried its advocates. Just now, many are pinning their faith to the policy of outlawing war. The Evangelist of the Christian Century and the Statesman of Boise Idaho, are certain that this is the one and only way to achieve it.

Theoretically, it might proceed along any of these lines, in practice it seems to proceed in an irregular, irrational manner along all of them. Arbitration proceeded hopefully enough until it struck the grade called vital interests. There it stuck. The League of Nations struck the rocky hill of sovereignty and national honor and has found the going very laborious since. Disarmament

soon encountered professionalism and came to a dead halt. The World Court crashed against the rocks of compulsory jurisdiction and reservations. Just now, outlawry is moving forward with a fair hope of making some progress, but it will probably find hard going when it encounters Chinese revolutions and Soviet ambitions.

What we desire to protest, is the habit of exclusive thinking which pins its faith and hope to any one of these methods and disparages all the rest, even at times to the point of opposition and anathema. The ideal will probably run along all of these paths, until by their convergence the goal is reached.

What we believe will be the course in the next ten years, though we express the belief with some trepidation, is, that one after another of the nations will remove from the path of arbitration those barriers known as questions of honor and vital interest, and consent to every difference of nations going to Court. International law will be built up gradually. Here a resolution of the League Assembly forbidding aggressive war; there a judicial decision of the World Court; here a treaty repudiating war as an arbiter in any case; there a stern warning of the League of Nations against armed aggression; here a little, there a little, in the deposit of principle and precedent, until war is as much outlawed as piracy or its more respectable relative, privateering.

Guarantees of security will grow by this process and be given, especially where suspicion and fear still survive. As these are developed, the World Court will become more august and puissant and the load of armaments seem to the people more burdensome and senseless. More and more the nations will say to themselves with Longfellow,

> "Were half the power that fills the world with terror,
> Were half the wealth bestowed on camps and courts
> Given to redeem the human mind from error,
> There were no need for arsenals and forts."

Then disarmament conferences will not fail. To protect foreign residents in case of revolutions and against piracy, an international police force will be developed under the control of some international government charged with the simple duty of keeping world peace where governments would break.

But when we contemplate all that is being done and the partial success of every effort and the growing conviction of the nations that it ought to be, we feel with Lowell,

> "What man with soul so blind who sees not here
> The first faint trembling of Hope's morning star,
> Foretelling how the God-forged shafts of dawn
> Fitted already on their golden string,
> Shall soon leap earthward with exulting flight,
> To smite the dark heart of that evil faith
> Whose trust is in the clumsy arms of force,
> The ozier hauberk of a ruder age."

At this Christmas time we can see more than Lowell did. The sun of that day of peace is sending its refracted beams over the horizon and the day is near at hand.

NOTES BY THE WAY

TERRORISM, the Beer Cellar Push and Back to Odin in religion, are the outstanding facts of the life of Field Marshal Ludendorf. What else could you expect from a disciple of Neitsche. The bramble is producing its thorns, that's all. When Germany turns again to Christ, her glory will again begin.

UNDER a recent Federal Court decision, Maurice Campbell notified all hotels and restaurants in the New York District, that it is a violation of the Volstead Act, to furnish glasses, cracked ice, ginger ale or mineral water to patrons bringing their own liquor. These are classified as "materials employed in making beverages."

THOU shalt not take the name of the Lord thy God in vain," is treated as real law by an English Court which recently fined both Dr. Dorothy Logan and her trainer, quite heavily for making a false affidavit in her channel swim hoax. Perjury for propaganda's sake don't go in that country, and to that extent they are genuinely a Christian nation.

"YOU are a nuisance if you only furnish the glasses, the ice and the ginger ale to the flask toters, was in effect what Federal Judge Cliff, of Chicago said to some cabaret keepers who had done this. He padlocked them, and thus took another step toward the reign of law. If he could abate that other Chicago nuisance, Big Bill, we would be just as grateful and the law would be as greatly promoted.

IN spite of the fact that it is based on the exploded fallacy that "adequate preparedness is the best insurance for peace," most thoughtful citizens will approve the move of the American Legion to secure such legislation as will draft both labor and industries, as well as fighting men in event of another war. We believe that several squads of war-makers would lose interest in it, if the fishing were destroyed by troubling the waters.

SOUTH Africa makes her valuable contributions to the United States of personalities as well as diamonds. This is seen in notes in the South African Outlook. "Former students of Lovedale, will be interested to hear that Mr. Reggie Ngonyama, who was a pupil at the Institution a good many years ago, was ordained to the ministry of the A. M. E. Church on June 16. What an opening for service that continent presents to the A. M. E. Church, should they wish to return the favor.

NARCOTICS valued at $750,000, were seized by Federal inspectors, October 17. They were being smuggled in, in five trunks landed at Philadelphia and New York. But we haven't heard of Nicholas Murray Butler, "going to bat"

in favor of the indefeasible right of hitting the pipe or using the hypodermic needle. He isn't quite that far gone yet.

THAT arch disturber of all plans for international peace, William Randolph Hearst, sprung some apparently phoney Mexican documents upon the public recently. They were so clumsy however, that taken at their face value, all they would prove is, that in July, 1926, President Calles was trying to do exactly the same thing that the United States was. William, get your date right next time. The stuff will read better.

"SCENERY, not rum, is the objective of American tourists in Canada," says the Essex County Ontario Automobile Club, which has charge of issuing buyers permits to foreign visitors. Their records show that only five in every hundred made any inquiry about permits and only one in a hundred made purchases on such permits. All this reveals the educative power of Prohibition Law on real Americans and the fallacy of one Ontario argument for the return of the saloon.

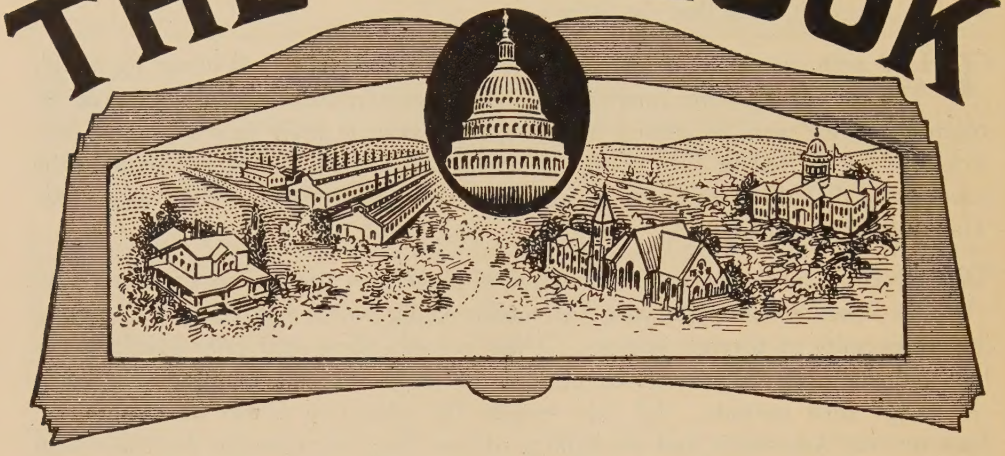
GOLDEN Rule, Mr. Arthur Nash, of Cincinnati, who won fame and fortune by honestly applying the Golden Rule to the business of manufacturing clothing, died October 30th. His method was the honest introduction of democracy into industry, coupled with honest buying and selling. His life illustrates he fact that men of brains and heart can make Christianity a living power. We believe that such an honest effort to introduce Christianity into civil government, would as splendidly succeed and crown with honor the leader who attempted it.

THOSE who remember the "Independent" of other days cannot but see "Ichabod" water-lined beneath every line of type on its editorial pages. Its latest break is to accuse those who believe in and are supporting Prohibition as entertaining a "Sadistic dream of government by a minority." Our reply, from a fairly wide knowledge of those who have been and are pushing this great social reform—which banishes more cruelty and brings more happiness to women and children than any reform since slavery—is, that nothing but a Satanic mind, capable of calling the Son of God Beelzebub, would so slander these most earnest followers of Jesus Christ in their attempt to apply His principles to modern life.

AN informal conference of unofficial prohibition workers, under the leadership of Charles Stelzle, of New York, was held in Atlantic City Oct. 5th, 6th. The present status of this social reform, was thoroughly canvassed. The conclusions reached were that the country as a whole is strongly in favor of Prohibition. A significant paragraph from their report reads,

"We stand for the enforcement of all law. The issue joins in the Eighteenth Amendment. Personal liberty must wait on public weal and walk with law. To concede that enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

THE OUTLOOK



Neighborliness Toward Mexico

From far off South Africa, comes a most kindly, Christian hint to us as to our duty of neighborliness, toward our southern neighbor, Mexico. Mr. T. Jesse Jones, writing in the South African Outlook says:

> "Neighborliness is at the very heart of world peace and civilization. Basically, neighborliness is the sincere desire to have others equal to ourselves. In national life this means a sincere desire that they shall have equal opportunities to realize their own capacities with all the good will and encouragement that we can give them.
> Contrast the peace, goodwill and confidence between Canada and the United States, on the one boundary and the anxiety, the bitterness, and the friction between Mexico and the United States on the other boundary. Why the tremendous difference? In the one case, there are the equalities of opportunity in both countries, as well as the sincere desire for such equalities. In the other there are all kinds of inequalities in the two nations and I fear the lack of a sincere desire to have these inequalities removed."

This statement rather modifies the dictum that the nineteenth century made a neighborhood of the world, and the task of the twentieth century is to make a brotherhood of it. In the light of this statement, it is evident that the nineteenth century only moved the nations into proximity without creating neighborliness. The task of the present day, is to create this sincere desire for equality, while retaining distinctiveness. Mr. Jones here puts his finger firmly on the sore spot of our relations with Mexico. Where we are failing in neighborliness is not that we do not sincerely desire them to develop a strong, orderly, prosperous, cultivated society south of the Rio Grande, but we want them to make it like ours, in our way and to the profit of our people. Neighborliness, according to this definition, on our part requires encouragement for every effort they are making to achieve this equality. We should cheer lustily their effort to establish a system of state education freed of all ecclesiastical control. In this they are doing some fine things. Nor should we reproach them if they do not succeed better than we, in distinguishing between church and religion, in their choice of the character-moulding elements of that system of education.

We should encourage and approve of their efforts to preserve the natural resources of their country as a common heritage of the whole people and their

own people. Nor, should we insist on imposing English common law ideals upon a Spanish common law foundation. Neither should we spurn as confiscation and Russian Bolshevism a sincere offer of compensation when they seek to recover these resources from those to whom more was sold, by unfaithful servants, than their constitution and common law warrant.

We should also encourage and approve their efforts to achieve state independence of ecclesiastical control. We, in this country, resent indirect Vatican control of the functions of our government. Neighborliness demands sympathy and encouragement of every effort they are making to separate Church and State and coordinate the two. It requires also that we exercise patience with measures that seem to us severe. We should remember that maintaining a status of freedom, is a vastly different matter than making successful a revolt against oppression. Neighborliness on our part requires patience concerning any loss our nationals suffer through disorders and brigandage, just as we expect them to be patient with us, because of our lynch law and the impotence of our national government to punish crimes of violence against their people. But above all, it requires rigid repression of all aggressions from our side of the border, by those of our people who desire to collect for gold bricks they stupidly bought, or who sympathize because of religious affiliations with the reactionaries of that nation.

We sincerely hope that our new Ambassador, Mr. Morrow will carry with him this neighborliness in his task, and that our whole people may cultivate it and that it may be reciprocated, until the spirit of our southern border is as neighborly as that on our north.

The International Court of Justice

Nothing is more important for the development of international peace today, than a knowledge of the International Court of Justice, established at the Hague, of which we are not now adherents, because a few die-hard politicians have thwarted the will of the American people. But the Court is a fact and it is building up international law, which our own respect for the opinions of mankind will compel us to obey, whether we have an official part in creating it or not.

The Court as it exists today, is composed of fifteen judges, four of whom are deputies, to fill the place of any one of the eleven principals who may for any reason be incapacitated for service on any particular case. In addition to the bench, it has its "Registry" composed of the Registrar and his corp of assistants.

All nations have access to this Court, whether or not they are adherents to its protocol. They can approach it in one of three ways. They can first agree with an opponent nation, to submit a well-defined case to the Court for adjudication. Any aggrieved nation can appeal to the Court through the League of Nations for an advisory opinion as to its rights, or if the contending nations are members of the League of Nations, the plaintiff can ask for compulsory jurisdiction.

In actual practice then, how does this Court function? In the first instance where nation's agree to go into Court for judgment, as soon as the request for adjudication is received, notice is at once sent to all nations which have an interest in the case and they are asked to send briefs concerning their position. A time limit is set for filing these and the date of hearing is fixed. On that date the court takes up the consideration of these briefs and also hears oral argument by both parties as well as by all who are interested. Then the hearing is temporarily closed. The judges as a bench discuss the case and agree on the principles of the judgment. They next appoint a committee to draft the judgment, which when completed is reported back to the full bench for approval or further hearing. Then with the consent of the parties, it is promulgated and the Court, as our Supreme Court among the States, leaves it to the honor of the litigants to carry it out.

In the case of League members, the procedure is the same except that the consent of the litigants is not legally necessary before promulgating the judgment.

In the case of requests for an advisory opinion as to what is international law or equity in the given case; if the request originates with the League of Nations, it is given as a matter of necessity of the statute, which created the Court. If it originates in the request of any single nation which is merely transmitted by the League, the Court exercises its judgment as to whether it will or will not entertain the request and grant the advisory opinion. If the Court decides to give such an opinion, the cause is considered by the full Court and assigned to that chamber or portion, which is appointed to consider the peculiar type of case which it represents. This reports its findings back to the full Court, which then delivers it to the parties and the press and it is filed in the Registry.

The work of the Court, by its deposits of precedent, is thus building up as well as administering international Law. No more important work for future peace is being done anywhere in the world than the careful, cautious, constructive work of this Court.

Incidentally, it would cost possibly twenty-five or fifty thousand dollars to settle through this Court, which is open to us, our difficulty with Mexico as to whether the provisions of her 1917 constitution and the laws based on them are confiscatory. Two hundred and fifty millions might start the settlement with guns and gas, but what would finish it no one knows and then it might be settled wrong. This Court is the greatest and most promising experiment in international jurisprudence ever tried.

Indirect Roman Control

The Roman Catholic diocese of Providence, R.I., is just receiving a lesson in the application of "Indirect Control," by the Vatican as exercised over our civil law and the political rights of the people. Twelve of the churches of that diocese became dissatisfied with the manner in which Bishop Hickey had administered the parish funds. Under the leadership of a Woonsocket member who is an attorney, they asked an accounting which was refused.

Under the corporation law of the state, they then asked this accounting through the civil courts. The Bishop appealed to Rome and the Papal Secretary cabled him authority to excommunicate all those who haled him into court. Whether the Bishop has actually carried out this order we are not informed, but the club he holds over the heads of these United States citizens, for the crime of asserting their rights as citizens is, that they shall be shunted from purgatory direct to hell. This is serious, providing they believe that the exercise of this Papal authority can direct the hand of the Saviour. But this is the way the political power upon the banks of the Tiber, will attempt to impose itself upon all America, if it can jockey into position to force its own membership. It is this fact that every patriotic American must take account of and it is this claim that every patriotic Roman Catholic citizen of the United States should repudiate and resist. The church has no disciplinary rights in the sphere of civil government.

Prohibition Winning

Whether Christian Fiegenspan, Newark, N.J., brewer, really believed Senator Edwards when he promised to make New Jersey as "wet as the Atlantic," or whether Senator Edwards was just talking to stand in with Boss Christian, probably will not soon be determined. But either way, Chris has given it up and as a sort of Hallowe'en stunt, opened the sea cocks and let 303.552 gallons of pre-war beer run into the Passaic river. He scorned the year allowed him to get clear and expected Prohibition to collapse. In this he revealed the utter want of understanding America, Americans, Prohibition and constitutional amendments, so prevalent about the New York district. Now he gives up, doubtless a wiser if not a poorer man. *Sic semper exploitanis.* Score another for Uncle Sam, and incidentally ask Senator Edge and Edwards why they did not use this for irrigating purposes instead of running it into the Atlantic. Seriously, this coming the day after the news of a million dollar ship seizure in New Orleans, indicates that Prohibition under Sirs Lowman and Doran, is becoming effective. It also indicates that the Republican party is beginning to see that it is necessary as a preparation for the next election, to bestir themselves in law enforcement. As evidence that they are doing this, the New York *Times* of Nov. 1st quotes Dr. Doran as saying, "The last four months have been the most successful in the history of the department."

Making Void Christ's Law

"Full well do ye reject the commandments of God that ye may keep your own traditions" said Jesus to a class of ecclesiastics, whose race has not yet become extinct.

The newspapers of November 8, carried the story of the marriage of the former Millicent Rogers, one time Countess Salm, and Mr. Arturo Ramos, a wealthy Argentinian. Being a Roman Catholic, Mr. Ramos was according to the story granted a special dispensation by the Pope, which was necessary before their church marriage, because of the divorce of the bride from the Count Salm von Hoogstraeten. Yet this Church proclaims to the world that it does not recognize divorce under any conditions.

As to the validity of this divorce we cannot speak, but we do know that it was not granted on scriptural grounds. How the Roman Church authorities will wind their sinuous way through the facts that cluster about this case and the former marriage we do not know, but we do know that it is this sort of casuistry in dealing with divorces, in the realm of millions of dollars, that is helping to break down the authority of Christ in the minds of millions of the unlearned in both Roman and Protestant countries.

There is but one safe and consistent course in this matter. It is to recognize divorce where Christ and His Apostles recognized it, and then follow this line strictly and consistently. We have no more patience with Protestant dereliction in this matter than with that of Rome. Both would do well to take seriously the words of Jesus, debar all side pretenses and casuistry, and work out both an ecclesiastical and civil policy in accord with his plain law. Nothing else can claim the continuous blessing of God upon our nation, and no other policy can check the inevitable social degeneration that accompanies family disorganization.

Red Cross
Christmas Seals

One of the definite objectives of our government is to stamp out the "White Plague" tuberculosis.

The
Christmas Seals

finance the tuberculosis campaign of

The American
Red Cross

They will be on sale until Christmas. With them you can decorate your Christmas packages, bless mankind now living and still unborn, help your country and serve the Lord Jesus Christ at the same time. Buy them liberally. What matter if you don't use them all? Your money does its work.

The nation's strength is the nation's health. Buy Christmas Seals and help preserve it.

THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS ASSOCIATIONS OF THE UNITED STATES

Pittsburgh's Gas Explosion

Danger is ever present, in the handling of explosive substances. This was tremendously emphasized by the explosion of the Equitable Gas Company's storage tanks in Pittsburgh, Pa., November 14th. Those who caused it all perished, so that the real cause will always be conjectural. Probably an acetylene torch used by men repairing a supposedly empty tank, fired the entire supply, and in a moment snuffed out twenty-four lives, injured more or less seriously four hundred and sixty-five, destroyed several millions of dollars worth of property, flooded the district through broken water mains, put out of commission nine hundred telephones, and made several blocks of lower North Side look like an active sector of the battle line of the World War. Pittsburgh city government, commercial organizations and the local Red Cross, functioned promptly and apparently with efficiency, and by nightfall life was beginning to move toward normal conditions, in the area adjacent to the disaster.

Both city and state governments are investigating to determine what must be done to prevent a recurrence of such disasters.

Recognizing Half of the Truth

The Right Reverend Michael Francis Fallon, Bishop of London, Ontario, is reported to have given Catholic sanction to religious instruction in the public schools in an address delivered before the Ontario Educational Association. As quoted in a publication of his church, he said:

"The various Protestant bodies have sufficient in common to permit the drawing up of quite a comprehensive course of religious teaching which would suit the children of all denominations. If every child can not get religious instruction in school, the majority of children can and ought to get in. Minorities need not be proselytized or insulted. They need not be forced to be present; they may be sent to another room, or to a remote corner of the same room. They need not enter until the religious exercises are over, or they may be dismissed before the religious exercises begin.

For my part, I should be willing to see the Catholic minority remain in the woodshed in order to facilitate religious instruction for the majority—anything in the world rather than a system of schools from which training in the truths of religion has been eliminated, or where the law of God and the precepts of Christ are not the constant guide and the sacred illumination."

Editor Wm. F. Bigelow of *Good Housekeeping* comments on this as follows,

"We have always refused to believe that religious instruction in our public schools is un-American or unconstitutional or anything but unwise. And we cling to our belief that a way is going to be found—as we think it must be found —to bring it about."

The real object of the First Amendment was, not to countenance, much less to advance Mohammedanism, or Judaism, or infidelity by prostrating Christianity; but to exclude all rivalry from among Christian sects and to prevent any national ecclesiastical establishment.—*Justice Story.*

HON. WM. C. LANKFORD

Sixty-Fourth Annual Conference, National Reform Assn.

Smithfield Methodist Church, Pittsburgh, Pa., Dec. 4, 5, and 6

PROGRAMME

Sabbath, December 4, 3 P. M.

DR. R. H. MARTIN, Bureau of Sabbath Observance, Presbyterian Board of Christian Education, Presiding

Devotional Exercises

Address—Hon. William C. Lankford, Member of Congress from Georgia

Is The Sabbath Worth Saving?

Announcements—Dr. James S. Martin, President of The National Reform Association

Sabbath Evening, Dec. 4, 8 P. M.

DR. WILLIAM DAVIDSON, Superintendent of Schools, Pittsburgh, Presiding.

Devotional Program—Dr. George E. Brenneman Pastor of Smithfield Methodist Church

Address—Dr. W. S. Fleming, Chicago, Ill.

Christian Education and Our Public Schools

Announcements

Monday, December 5, 3 P. M.

MRS. ELLA M. GEORGE, LL. D., President of the Pennsylvania W. C. T. U., Presiding

Opening Exercises.

Address—Mrs. Lulu Loveland Shepard, Salt Lake, Utah.

The Enemy Within Our Gates

6 P. M. Informal Dinner, Seventh Avenue Hotel

Evening, 8 P. M.

HON. J. W. VICKERMAN, Presiding

Devotionals

Music—The South Hills High School Orchestra, Mr. Robert L. Arthur, Conducting

Address—Dr. Clarence True Wilson, Secretary Board of Prohibition and Public Morals, Methodist Episcopal Church, Washington, D. C.

What To Do With The Bootlegger, And How To Do It

Announcements.

Dismissal.

Tuesday, Dec. 6, 9:30 A. M.

Annual Business Meeting, Board Assembly Room. 209 Ninth St. 2:30 Final Business Meeting.

Dr. Bittinger's Death

With poignant regret we are compelled to announce the death of one of the members of the N. R. A., the Rev. A. P. Bittinger, D.D., pastor of the Presbyterian church of Ambridge, Pa. He passed away in the early morning of November 11th, and funeral services were held from his church on November 14th, after which the body was interred at Grove City.

Dr. Bittinger had been ill most of the current year. He suffered an attack of angina pectoris in March, and during April, May and June was unable to carry on his work, and it was our privilege to assist him during a part of that time. He partially resumed his work during July, and continued until October 28th, when he was again prostrated.

Dr. Bittinger was president of the Pennsylvania branch of the Lord's Day Alliance, and carried his full quota of the work of his presbytery. His fine judicious, courteous manner and sound judgment, made him a favorite in every circle in which he labored and the N. R. A. will miss his splendid Christian helpfulness.

The Duty of Health Officials

The really important point about this whole question is this: *What are public health officials and our non-official health organizations doing about alcoholism?*

Here we have a definite cause of death—alcoholism. It is due solely to the use of alcoholic liquors. Admittedly it has increased somewhat since the sharp drop of the first prohibition year. It is not as high as it was before prohibition, but it is too high. What would health officials and other organizations do about any other disease, whose cause was known, which showed a tendency to increase after its rate had been reduced to the lowest point on record? They would start vigorous campaigns of education to warn people against the causes of the disease.

But one looks almost in vain for educational material issuing from these services since 1920, advising the public of the dangers in using alcoholic beverages. A few warnings have appeared as to the dangers of "bad" liquors. These are

Continued on page 431

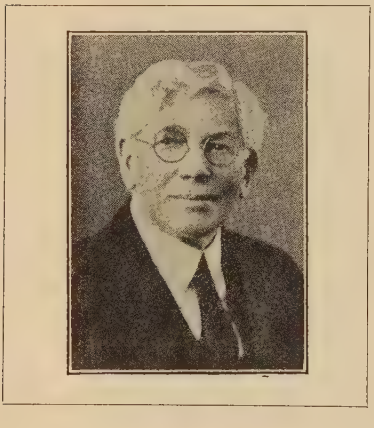
Contributed Articles

National Religion

By Rev. R. C. Wylie, D.D., LL.D.

It is from our exchanges that we get the most of our information concerning the real attitude of those of our citizens who are opposed to the Christian Amendment to our National Constitution. The reviews of the new edition of Dr. McAllister's Manual of Christian Civil Government that have come to our attention, have furnished a good measure of information on this question, for which we are grateful. Only by getting in touch with this class of citizens and finding out their views can advocates of the Amendment know how to frame their arguments in its support and to answer the objections of its opponents.

One of these reviews contains the following statement: "It is difficult to escape the conclusion that under this amendment a Roman Catholic president might employ a eucharistic congress at the White House as an instrument of government, while a Baptist governor might make immersion prerequisite to office-holding."



Criticisms of this character are the outgrowth either of failure to distinguish between personal and ecclesiastical religion on the one hand and national religion on the other, or failure in the form of the proposed Amendment to give proper expression to the principles of national religion. The most common source of error is failure on the part of critics to make the discrimination just mentioned. That the State or Nation has, and must have a religion, is clear from the fact that it is a creature of God, is clothed with authority delegated by God, exists in the realm of God's moral government, is subject to moral law, and is under the authority of Jesus Christ. To deny these propositions would be equivalent to declaring the State to be atheistic, which would be the same thing as to say that its religion is atheism, which is the worst form of sectarianism.

But governmental decisions on this issue are all in favor of the proposition that the State has a religion. The oft-quoted treaty with Tripoli to the contrary was practically repudiated by the Nation at large, and was never repeated in any treaty even with a pagan or Mohammedan country. And as the Supreme Court of Minnesota recently put it in its opinion in the school case, "No great weight should be given the fugitive statement, found in a treaty of early times with a pirate nation, as an authority on constitutional law." The decision of the

Supreme Court of the United States in the Trinity Church Case should be carefully studied by those who write or speak on this matter, whether they favor or oppose the Christian Amendment. That report declares that "this is a Christian nation," and gives the proof. It also makes clear the distinction between having a union of Church and State, and the State itself having its own national religion. This religion, in the United States, is "not Christianity with an established Church, and tithes and spiritual courts, but Christianity with liberty of conscience to all men."

The criticism in the review now under consideration however seems to be based on a particular form of the amendment which contains these words: "As the United States is a Christian Nation, Congress shall never pass any law impairing the rights of any officer of government to employ the Bible or any religious practice as an instrument of government and no state shall ever pass any such law." With respect to this form it may be sufficient to say that the present writer has no knowledge of its having ever been approved by the National Reform Association, and having never been officially sanctioned it can not be quoted as an expression of the specific aim of the Association. The criticism therefore is not a criticism of the movement because of supposed evil results, but rather of this defective form of the proposed Amendment.

No Right to Neglect

By Effie Estelle Baker

A delegation made up of members of a certain body of agitators once called on the mayor of a large city to present their demands. The spokesman prefaced his remarks with this sinister statement: "We do not propose to recognize any of our responsibilities until we have all our rights."

That attitude is just precisely what prevents the development of the kingdom of the heavens on earth which the Master taught would be found all about us if we but seek it. Justice is impossible so long as individuals talk more of securing their rights than they do of performing their duties. Brotherhood among men will be realized only when men take for their individual standard the statement of international policy pronounced by President Wilson: "We ask nothing for ourselves that we do not ask for all mankind."

Washington, Franklin, Morris and their associates were not at all backward about insisting on their rights, but they were equally willing to recognize their responsibilities and were conscientious in the performance of their duties. None of those men who made glorious history of that day sought individual rights at the expense of other citizens, but instead sought to secure rights for others as well as for themselves.

The right to do does not carry with it the right to neglect. The right to vote on political issues does not carry with it the right to neglect to vote. If American citizens could be induced to take more than a transitory interest in this principle of citizenship, if they could be aroused to such a pitch of conscience that they would forswear their presumed right to neglect their civic

duties, what might not even a single generation produce in the way of righteous government, the ideal of democracy.

Voting is not the only right citizens choose to neglect to the detriment of the entire citizenry. Faulty as our tax laws may be, and unevenly as the burden may sometimes seem to fall, no citizen can defend his right to evade them. "Bring ye all the tithes into the storehouse" is just as much a civic right as it is a duty, and is in direct obedience to the command of Jesus, "Render unto Caesar the things that are Caesar's."

The stability and efficiency of any government are in direct proportion to the confidence reposed in it by its citizenry. The right of the humblest citizen to criticise any act or feature of the government does not carry with it the right to neglect to upbuild and sustain confidence in the government. Criticism of any given act or of any official, in other words, free speech, need never undermine confidence in the government. No citizen has any right to neglect any opportunity to strengthen and sustain confidence in the government. How can we do otherwise? Theoretically, at least, and in the end practically, we are the government. We cannot afford to do less than have confidence in ourselves.

In a populous country a republican form of government provides for delegation of many rights and duties to persons chosen for that purpose by the citizens or appointed by men so chosen. This delegation of duties and obligations, however, does not presuppose the right to neglect the duties not so delegated. "Let George do it" is responsible for much that is undesirable in our present political situation. This all but universal tendency is due to two primary causes; sheer laziness and a feeling of inadequacy.

As to the latter, there is no reason for its existence. At every election from biggest to least, the citizen is called upon to decide some issue of real importance. Why feel inadequate? Any one intelligent enough to be a citizen of America can master enough of any question of local or national import to hold an intelligent opinion on it. Suppose one does feel a little reticent about accepting his own judgment in the face of conflicting evidence; if no decision were ever made until it was positively proved infallible, we would never get beyond the eddies of agitation on any question.

Some have contended ours is not a Christian government. Does not our president take oath of office on the Christian's Bible? Imagine trying to substitute the Koran or the Vedas, the Zendavesta, the Gautama, or the Book of Mormon.

A Christian who is a citizen of United States cannot consider that relation in any other light than that of Christian citizenship. The awakening of his interest in the actual brotherhood of man as experienced and taught by Jesus, must surely prompt him to the necessity of checking his own neglect in civic duties.

Great powers are given the citizen, and he has a right to use them for all good, but he has no right to neglect their use. In our individual lives we

are coming to recognize that no one has a right to develop some of his powers to the total neglect of others. If in addition to business ability a man has the power of song, he has no right to neglect to use it as a power for good. A woman who has abilities in addition to those required for her chosen vocation has no right to neglect their development and use. We have passed the idea that one talent must or even can be brought to its highest pitch of perfection through total neglect of all others. We know that the development of one dominant talent will be augmented by the symmetrical development of other talents.

The Christian citizen, awake to his possibilities, will see plenty of opportunities to use his talents for building up a better public opinion of the meaning of citizenship. With many people, even some of those needing it most, private opinion rather closely follows public opinion. This view of the matter will surely impress such a citizen that he has no right to neglect any opportunity to help build up a clean, vigorous public opinion based on the principles of Jesus.

Speakers in the various business service clubs do not hesitate to quote Jesus in support of principles they advocate in business. Nor should we hesitate to quote Him in support of principles we advocate in government. When this custom becomes more general and public opinion has reached open acceptance of the life principles taught by Jesus, then governmental affairs will be adjusted with due regard for all those governed, and our government will really serve all the citizens.

With public opinion thus inspired and thus activated, it will be possible to secure such legislation as will bring the laws of the nation into conformity with the ethical teachings of the Bible and will institute Christian practices in the administration of government. But this ideal condition cannot be even approximated so long as many of our best and ablest citizens neglect the privileges of citizenship as well as its duties.

The Fourteenth Amendment and Religious Education

By Raymond M. Hudson

This Amendment is in part as follows: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State *deprive any person* of life, *liberty,* or property without due process of law; nor *deny* to any person within its jurisdiction the equal protection of the laws."

The Supreme Court of the United States has re-affirmed its decisions which made the Fourteenth Amendment the Magna Charta of the public and private schools when it held that this Amendment protects the much abused Jap in his right to have his native tongue taught in his schools. The court in Farrington vs. Tokushige says: "Enforcement of the act probably would destroy most, if not all, of them; and, certainly, it would deprive parents of fair opportunity to procure for their children instruction which they think important, and we cannot

say is harmful. The Japanese parent has the right to direct the education of his own child without unreasonable restrictions; the Constitution protects him as well as those who speak another tongue."

"The general doctrine touching rights guaranteed by the Fourteenth Amendment to owners, parents and children in respect of attendance upon schools has been announced in recent opinions."

This court has stated in the Oregon case and others that "certain studies plainly essential, to good citizenship *must* be taught" without naming what those studies are, and further that nothing harmful can be taught.

In the Christian Nation case the Supreme Court held ours is a Christian Nation, we are a Christian people, and our Bible and religion are a part of the law of our land—the common law; the law we brought from England.

The Colorado Supreme Court May 9, 1927, in the Bible case cited the statement above of the Federal Supreme Court that certain studies must be taught, and then it adds "And, as a corollary, such studies may be required of a child."

If such "certain studies plainly essential to good citizenship must be taught," and the child may be required to study them, then it seems the only logical conclusion is, that if the State or school authorities fail to provide or require such essential studies the parents and pupils can through the courts require the school authorities to provide such studies; to put them in the curriculum.

The only question then is to determine what are those "certain studies plainly essential to good citizenship"' that the Supreme Court had in mind.

Can it be doubted that this court had in mind the Bible and the Christian religion when a few years before it had stated in the Christian Nation case:

"Coming nearer to the present time, the Declaration of Independence recognizes the presence of the divine in human affairs in these words: 'We hold these truths to be self-evident, that all men were created equal; that they were endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the Pursuit of happiness.' 'We, therefore, the Representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these Colonies solemnly publish and declare,' etc. 'And for the support of this Declaration with a firm reliance on the protection of the Divine Providence we mutually pledge to each other our lives, our fortune, and our sacred honor.'

"If we examine the constitution of the various states, we find in them a constant recognition of religious obligations. Every constitution of every one of the forty-four states contains language which, either directly or by clear implication, recognizes a profound reverence for religion, and an assumption that its influence in all human affairs is essential to the well-being of the community. This recognition may be in the preamble, such as is found in the constitution of Illinois, 1870: 'We, the people of the State of Illinois, grateful to the Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations.' etc."

And again: "There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning. They affirm and reaffirm that THIS IS A RELIGIOUS NATION. These are not individual sayings, declarations of private persons. They are organic utterances. They speak the voice of the entire people. While because of a general recognition of this truth, the question has seldom been presented to the courts, yet we find that in Updegraph v. Com., 11 Serg. & R., 394,400, it was decided, that, 'Christianity, general Christianity, is, and always has been a part of the common law of Pennsylvania; * * * not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience to all men.' And in People v. Ruggles, 8 Johns 290,294,295, Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Court of New York, said: "The people of this state, in common with the people of this country profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only in religious point of view, extremely impious, but even in respect to the obligations due to society, is gross violations of decency and good order."

And again: "The laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet, the multitude of Christian organizations existing everywhere under Christian auspices, the gigantic missionary associations with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters that might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. In the face of all these, shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?"

The "Great Northwest Territory" was ceded to the United States by Virginia in 1794, New York in 1780, Massachusetts in 1785, and Connecticut in 1786, and the Northwest Ordinance, which accepted the same and formed a temporary government, provided in Article III:

> "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

I can not find any repeal of this ordinance or changing of it in the Enabling Acts or admission acts of the different states in that territory and it was quoted with approval by the United States Supreme Court in Meyer v. Nebraska, 262 U. S. 390, 43 Sup. Ct. 625.

Clearly the Supreme Court of the United States had in mind in the Oregon case the Bible, religion and education as the first essentials in good citizenship.

There are probably other "plainly essential" studies that the court has thought of, but the whole history of our country, our Federal State Governments and Institutions and the decisions of the Supreme Court declare unanimously that the

Bible from which we get our form of government and institutions, is the first essential study for good citizenship.

If this is correct, and no one but the atheist will deny it, then our conclusion must be under the decisions of our courts that where the state or school authorities fail to provide for teaching the Bible and its religion in the public and private schools, or enact only defective or imperfect laws or regulations, that then the parents and children can invoke the aid of the courts by proper writs to compel the furnishing of such desired instructions.

The Fourteenth Amendment not only is not a restriction on the people as to teaching religion and the Bible in the public schools, but it is rather a reservation unto all the people of all the states of the right of such teaching and also a prohibition on the states to prevent them from attempting to deprive the people of such rights. Kansas v. Colorado, 206 U. S. 46 at 100; 27 Sup. Ct. 622 at 663, specifically recognizes such rights as are "Reserved to all the people" as against both the State and the United States. See Tenth Amendment. The rights reserved are to all the people of the United States, not just the people of one state.

Any teacher in any public school in the United States can read and teach the Bible and its religion free from sectarianism, and the United States Supreme Court will protect such teachers from interference from anyone and everyone. Where such use of the Bible has been prevented by adverse state court decisions, legislative actions or administrative rulings an appeal to the courts will give the necessary relief.

WITH THE CHECKS

I enjoy the magazine very much. I pass my copies on when I have read them. Enclosed is my check as I want to do all I can while I am young, (only 79.)

Gentlemen:

I am enclosing a check for subscription to your magazine for a year. Address Bible Department—High School, Washington, N. C.

I am looking forward with pleasure to the profit I expect my classes to get from the Christian Statesman.

Cordially yours.

Dear Sirs:

Enclosed find money order for $6, my pledge for the year to your work. I enjoy the Christian Statesman very much, especially the last one where you show your attitude toward Governor Al Smith as a nominee for President. I hope you will do all you can to prevent such a thing happening.

Sincerely.

Editor Christian Statesman.

Please find enclosed check for $3, two for my renewal to the magazine the other to benevolence. We very much enjoy the Christian Statesman and I hope it may have a much wider circulation.

Respectfully.

EDITORIAL

As once again, we wish all of our readers a very Merry Christmas, it is with a light heart, as we have heard in recent months the earnest, determined pleadings of the civil and religious leaders of the world for more efficient machinery of peace and the final outlawry of war. To us, this is the key-note of the angel's song, sounding through these years, and it is music to our ears. In this issue, we have emphasized the ideas of World Peace. World Peace, through submission to the Prince of Peace, is the world's hope and desire. May it soon come. It will come if the nations will recognize Him as their spiritual suzerain and His teachings as their fundamental law.

Functions of the Church in the Political Realm

In former generations one of the troublesome questions with which both statesmen and theologians had to grapple was, "The Functions of the State *circa sacra,*" or about sacred things. Although that question is not yet settled in such a manner as to satisfy everybody, we are now required to take up the problem concerning "The Functions of the Church in the Political Realm." It arises in connection with the Eighteenth Amendment and all other problems relating to public morals. It is presented in quite a masterly, and, in the main, quite a satisfactory manner in a recent issue of *The Baptist.* That article was suggested by one in *The American Israelite,* condemning the practice of meddling with politics on the part of the churches. This latter article was called out by one in one of the Methodist papers in which the position was taken that the Protestant Church should seek to obtain and exercise more "temporal power."

Perhaps a few quotations will enable the readers of this paper to understand the real nature of the issue. *The American Israelite* is opposed to prohibition, and undertakes to read Protestant Churches a lecture on their proper sphere, and the danger of losing spiritual power if they get out of that sphere. It says, "Temporal power is alien to the Christian religion as exemplified in the life and teachings of Christ.....No church of any faith can exercise both spiritual and temporal power without placing itself in the same category with political parties. .....Every state religion clothed with political power has suffered a serious loss of spiritual power.....Is the lust and abuse of temporal power to be the goal of Protestantism?"

The Baptist maintains that Protestantism has never taken the position that the Church may not claim the right to exercise political power, denies that this attitude can be called a "lust for power," and holds that "such power is neces-

sary in order to enable the Church to make effective the standard of righteousness which it proclaims with divine authority, and to protect the Church itself from injustice at the hands of morally irresponsible governments."

In defining the term "temporal power" when exercised by the Church, *The Baptist* says that it "is any arrangement by which the Church performs any of the lawful functions of civil government. Broadly, the state stands for social control by an ultimate use of physical force, the Church for social control by spiritual enlightenment and stimulus. But both methods of control so pervade the whole of society that they shade into each other at many points, and make the 'absolute separation of Church and State' an unattainable ideal. The problem is to secure as far as possible the cooperation of both institutions for the common good while confining each as closely as possible to its normal functions."

This is so well said that it is unnecessary to supplement it by any remarks of our own. But there are a few statements used in the general discussion of the main issue that call for criticism. The expression "temporal power" is very objectionable. In history it has a distinct use with a fixed meaning and it is confusing to employ it as a term by which to designate any function of the Church. Its meaning, as defined by *The Baptist,* namely, "any arrangement by which the Church performs any of the lawful functions of civil government," renders it an inappropriate term by which to designate any activity by the Church. If the lawful functions of the state are all included under the three heads known as the Legislative, the Executive and the Judicial, it is quite clear that in the very nature of the case the Church can not perform any one of them. It can not make law, it can not enforce law, it can not pass judgment authoritatively on law or try any case for the violation of law. But it should utter its voice concerning the obligations of the state with respect to all these functions.

When *The Baptist* states that the church "stands for social control by spiritual enlightenment and stimulus," it gives us the key to the solution of the problem. The church is God's prophet to the human race. And God has a message for men in every relation in life, especially in the three institutions which He Himself has ordained, the Family, the Church and the State. The church through the various agencies whereby it can make its voice heard is under obligation to deliver that message and thus function in politics, and it is failing in duty if it declines to deliver any part of that message.

There are two fundamental reasons why this is true. The first is the fact that the Scriptures set forth the standard of righteousness for men in every department of activity. The political realm as well as the ecclesiastical and the industrial, is given special attention by inspired prophets, and should be just as faithfully dealt with by God's messengers today. The custom has long prevailed of treating the national and political portions of the Bible, as though they referred to men only as individuals. The fact is, at least a third of that Book deals with men as citizens, as political officials, and as nations. How can a preacher deal faithfully with the Bible if he fails to apply these Scriptures to the institutions to which they refer?

The second reason why the church must function in the political realm is because the state needs its influence. It is a common idea in some quarters that since we have no union of Church and State in this country therefore, there are no moral or religious principles that have any application there. And so the hasty and wrong conclusion is drawn that the church, and preachers very especially, have no business meddling with politics. The truth is that separation of Church and State does not mean the separation of religion from the state. There is a religious realm into which the state may not enter. That realm may be defined as the personal and ecclesiastical. But so long as men are religious beings there are religious principles which must be recognized and observed in politics for the welfare of human society. Men do not cease to be human by ceasing to be religious when they enter the political realm. They do not legislate themselves outside the realm of God's moral government and law when they set up a civil government. The church is the chief institution for the unfolding of those moral and religious principles which must be observed by nations if they are to live and prosper. These principles are few and easily comprehended. Nations are creatures of God, derive all their authority from Him through the people, and are subject to His moral law. Jesus Christ is the actual Ruler of nations and blesses and prospers them if they submit to His rule, and visits them with calamities and ultimate destruction if they rebel.

Evidently the one function of the church in the political realm as stated by *The Baptist,* is "spiritual enlightenment and stimulus." Then what are we to think about such organizations as the Anti-Saloon League, the Woman's Christian Temperance Union, the National Reform Association and others that are aiming at social and political reform? The first thing to be said is, they are not the church, neither does the church function through them, although brought into existence by church members and as a result of the "enlightenment and stimulus" furnished by the church. The members of these organizations are acting as citizens. And when they press reform measures by petitions sent to legislative bodies they act as citizens. When they appear before legislative committees to urge reform measures they speak as citizens. But they come into existence because the church has spoken and they respond by exercising their rights as citizens to be heard by those in authority. R. C. W.

Profane Commercialism

Recently, on a Sabbath evening after ministering to one congregation, we tuned in on the radio in hope of getting part of some later religious service. The purpose was partly to settle tired nerves, partly in hope of enjoying that mystic communion which seems even more real through this strange new medium of communication, that is more like our communion with heaven than anything else on earth. What was our disgust in finding instead of this, a pure piece of advertising work going on. The management of "Collier's," was staging a show, that in its bald commercialism was on the level of the street show. We didn't get the first of it, but the last was simply ballyhooing the merits of the current number

of that magazine. We have nothing against "Collier's," as a purely secular magazine, except that some of its articles are not in the best of taste, but we do resent this encroachment of their business upon the Sabbath evening. It is our opinion that the broadcasters, especially the local station, have violated the Pennsylvania Sabbath law. There is no sound reason why these people should commercialize the Sabbath any more than the picture show exhibitors, the symphony orchestra, or the Philadelphia Athletics.

We should welcome a test case in this matter and predict that it will come, if this nuisance does not cease. But whether the courts would hold this to be a business in the ordinary sense of that term, carried on by a foreign corporation through a local agent or not, we are very sure that "Colliers" is violating every canon of good taste and patriotism, in thus profaning the Sabbath evening with a ballyhoo show. The effect on us, while we had bought and read the current issue, is, that we determine never to buy another until this company has the good taste and sound morality to cease violating the laws of God and the state in crying its wares.

Lack of Faith in the Bible

"The Baptist" of Oct. 22 carries the following comment on the judicial decision of the Supreme Court of Minnesota, which upholds the right of the school boards in that state to require the reading of the Bible without sectarian comment in all the public schools. It designates this "A Dubious Victory."

> "Thus the law proposed to implant higher moral and ethical standards and a knowledge of the Bible, without teaching the doctrines of any religious sect." Well, for the purpose of building moral character the Bible is of supreme value, but not when so used. To compel the reading is bad enough, but to forbid explanation of its meaning for life is worse. What impression must such a regulation make on the mind of a discerning pupil? It is bad pedagogy, bad religion and bad morals. It is a poorly disguised and not clearly concious effort to educate for Protestantism and is itself a sectarian measure. There is a better way, namely, to put a true man or woman in the school room, to leave the teacher free in the use of all available character-forming material, and trust the result. Such a teacher will find use for the Bible and will know how to use it. Is Protestantism trying by legal devices to secure its grip upon public education and inviting a reaction that will turn the schools against it?

With this well-known Baptist view we are perfectly conversant, but in no way in agreement. Against its dictum that it is "bad pedagogy, bad religion and bad morals," we run the declaration that these assertions are simply *bad judgment.* In fact, in this article there are two inane questions, an absurd suggestion and six statements exactly contrary to the facts, as Americans—Hebrews, Roman Catholic and Protestant, except some Baptists—are coming to see them. All "The Baptist" needs in order to see its mistake is to recognize two facts. The first is the inherent power of the Word of God, under the use of the Holy Spirit, entirely apart from the teacher, to vitalize the soul. The second is the States' right to shut its eyes to the existence of Protestant, Roman Catholic and Hebrew and use the Bible, as its own instrument, as a means of cultivating morality, just as it uses any text book to cultivate anything else it needs in citizenship. If the Baptist will acknowledge these two simple truths which are easily provable, almost axiomatic in fact, from that new point of view it will see:

First, that to "compel" the reading of the Ten Commandments, is no more

"bad," than to require the reading of the Declaration of Independence. Second, as a matter of expediency, to placate quarrelsome sects, the State has a right to forbid its teachers to make sectarian comment, or otherwise direct them. This is a matter of practical wisdom. Third, it is no more "bad pegagogy" to compel a teacher to read the Fifteenth Psalm or The Sermon on the Mount, than it is to require the reading of the Constitution, Lincoln's Second Inaugural, or the Gettysburg address. Fourth, as to this being "bad religion," perhaps it is bad policy for Baptist or any other sectarianism, but good for the promotion of civic Christianity, which is a very different thing, and a thing in which we believe Baptists are interested. Fifth, as to its being "bad morals." Is it any more "bad morality" to read the Bible in the schools than it is to read it in the penitentiary? That is simply a wild statement, begotten of a morbid fallacy and born of reactionary controversy. Sixth, it is not the Protestant churches that are seeking to capture education for themselves by this means, but American citizens seeking to rescue education from the morass of incompetence into which sectarian jealousies and fallacies have driven it. It is simply their determination to make it free, independent and efficient, under state control.

The first inane question of our contemporary—asked as implying an evil effect is—"What impression must such a regulation make on the mind of a discerning pupil?" Speaking for ourselves, we grew up under exactly that regulation and the impression was altogether good. The reading was fairly well done and its meaning not obscured by sectarian interpretation. Speaking from the testimony of the school authorities of ten states which require Bible reading in the schools and from personal observation in Pennsylvania, it is uniformly good. A fact, in this matter, goes a thousand miles farther than an adverse theory.

The second of these inane questions is, "Is Protestantism trying by legal device to secure a grip on public education and inviting a reaction. The answer is simple. Protestant citizens not being satisfied with the way in which the public school system of this Protestant Christian nation is functioning, are trying a very natural and reasonable method of improving it, by putting the Bible into it as one of the text books to be used as directed. In spite of sectarian opposition, the method is succeeding.

The absurd suggestion made by our friend is to "put a true man or true woman in the school room and leave the teacher free in the use of all character forming materials and trust the results." The absurdity of this lies in two directions. The first is the unwillingness of our contemporary to trust the Bible and his willingness to trust the individual teachers, one tenth of whom are certain to be utterly without experience. The second is, that in every other branch of knowledge, the experience of present day educators is, that supervision and an accepted body of fact is necessary for even moderate results in pedagogy. So we prefer to trust God's word, however and by whoever its teachings may be imparted. The Master assured us of the continuous ministry of the Holy Spirit in the use of the Word. We absolutely deny all ecclesiastical monopoly on either the use or the interpretation of the Bible. We believe in the right and duty of the State to use it and instead of thinking of this decision as a "Dubious

Victory?" we rejoice in it, as one more step toward freeing our schools from all ecclesiastical leading strings.

Suppressing Our War Makers

Most of the stress today in the campaign for world peace, is placed upon the construction of the machinery of peace. This is as it ought to be. We can only have a world carrying on peacefully, all international affairs, as we have the machinery of peace actually functioning. These constructive suggestions are the mutual recognition by all nations, of the authority of Jesus Christ; the building up of an international law upon His ethical teachings; the creation of international courts to administer that law; general disarmament; the abolition of war as a means of settling disputes and the creation of an international police force. May the God of heaven bless every one of these, is the fervent prayer of all who love mankind.

Before these objectives can be achieved, all nations have the very definite internal task of suppressing their own war-makers. Especially is this the problem of the larger, stronger nations. This is tantamount to saying that the United States has this problem before it in its most aggravated form.

There are five great war-makers in our midst. They are absolute nationalism, race snobbery, economic greed, religious bigotry and military professionalism. Suppressing these does not always mean utterly destroying them, but rather correcting, modifying, regulating and adjusting them, until they become Christian nationalism, race respect, economic cooperation, religious loyalty and police professionalism. Let us take these one at a time. Absolute nationalism, is that type of thought which conceives the state as the "be all and do all" of national existence. It declares that sovereignty knows no higher power than its own will; that it can do no wrong, because what it determines is right, and that it cannot surrender any part of this sovereignty, without committing national suicide. Its idea of dealing with its neighbors is diplomacy, backed by more or less concealed force. Enthusiasm for this ideal becomes jingoism, pure and simple. This is one of the worst of the world's war makers. Its dream is to keep the peace because every other nation fears it; a fallacy as silly in international, as in national affairs. Fear has caused more murders and wars than it has ever prevented. One of our Christmas tasks should be to root out of our universities, legislative halls, newspapers offices and popular thinking, this stupid, old, pagan ideal of the State, and put in its place that simple Christian ideal, that the State is God's civil minister under law to Him, and bound to obey His law in all its conduct. There is no greater dampener of jingoism, than this conception of the State and its relation. The cure for race snobbery, lies also in the Christian religion; in its concept of man. "He hath made of one flesh all nations." Climate, culture, isolation and natural selection, have varied the size, color, contour and expression, but the race is essentially one. So long as one branch of the race assumes essential superiority, other than that achieved by culture, and despises others, there will be war and the fittest will perish. Not until we respect every race as human

beings and every man as a man and cheerfully treat him as such, will this cause of hatred cease to breed war; the Negro race or the Chinese race may endure it for a hundred years yet, but what will they do when their resources are developed and their races cultivated in art and in science? Every man who carries that offensive air about with him here or abroad, ought to take this look into the future.

It is commonly assumed that it is perfectly ethical and all right in every way, to build up the prosperity of the United States, by exploiting the natural resources of other countries. So, our men of wealth plant coffee in Brazil and rubber trees in Liberia, they build dams in China and drill oil wells in Mexico, dig canals in Central America and mine gold, silver, copper and nitrates everywhere they are found. This creates a stream of wealth that adds to that developed from our own resources. This might be very well, were it based on the assumption that the capital so invested, is entitled simply to reasonable returns and all the remainder of the profits should belong to the people whose soil is being deleted. But, coupled with the ideas that their labor is a commodity to be bought at the lowest price, their natural rights a thing to be filched at whatever figure their ignorance or their necessity fixes and all the rest belongs to the man who furnishes the working capital, that is exploitation, and when enforced by treaties and the diplomacy of force, is as certain to breed war as is outright thievery or guerrilla raiding. This international, economic greed will have to be suppressed by national notification that the American flag will not follow the American dollar, nor will the American soldier be sacrificed to make good shady contracts with citizens of other states.

Most of us in the United States, believe that Christianity is the best religion the world has ever known, or ever will know. The majority believe that the Protestant form—a free church in a free state, both owning allegiance to the Christ—is the best form of Christianity the world has ever developed. Loyalty to that, is openly believing and practicing it and teaching it wherever an opportunity presents and to whosoever will listen. Bigotry, is the addition to this loyalty, of clannishness which builds a wall of separation between ourselves and all other faiths, denies to them the natural freedom of intellect and conscience, and uses force of economic pressure, social compulsion, or armed force to compel them to believe and worship and live as we do. It is this cancerous over development of loyalty, that has made many wars in times past and is still contributing, though in diminishing force, to the war spirit of the present. Happy is the social surgery of any nation, which can cut away this cancerous tissue and leave a clean loyalty to the truths of religion, expressed in true forms.

But chief among our war-makers, are those who make war their vocation; who follow army, navy, or military aeronautics as a profession. We are aware that there are some among them who decry war. We accept their statements as honest. They are usually those who have seen it and felt all its sickening, disgusting horror, which experience has somewhat tarnished its glory. But as a class, they keep alive the war psychology of a nation. They save from destruction the idea that national honor is preserved by war and that war is an ethical

court of last resort. Just now in our own country they are striving to carry the Defense Act into all of our colleges and high schools, to develop a system of summer camps which will train hundreds of thousands in the art and science and the psychology of war. They are trying to create a popular psychology, that will crush all endeavors in world organization for peace. It is this pernicious activity which is seeking a larger place for this profession, that we need to curb and suppress. No one who has thought long on this problem, urges the sudden, isolated act of any nation, which would wipe out its military defenses. That must come slowly and simultaneously. But we believe the time has come to wipe out the nation's power to invade other nations and to begin the reduction of military forces, with the end in view of making them merely national policemen. Gall and wormwood as this would be to the official class of professional militarists, we believe this is absolutely necessary for the welfare of our own nation and of the world. We shall make far more progress in constructive work for world peace, if we quietly set about, in this fashion, suppressing our own war makers. We believe also that this is a wise policy for all the leading nations.

An Obsession

Publicity matter recently sent out by the Federal Council of the Churches under the signature of Rev. Chas. H. Mcfarland, the Secretary, contains the following: "In countries where there is an established state church, religious instruction is provided by the schools as an integral part of the curriculum of public education. This is supplemented by catechetical instruction by church authorities. Where state and church are held to be separate and distinct, the task of religious education then devolves upon the church."

This is just the obsession which led the Religious Education Association to put on its program of the recent Chicago convention, "The name of God may not be used in the public schools."

Whether the Religious Education Association is following the Federal Council, or the Federal Council is following the R.E.A. we do not know, but we do know that blinded by a false assumption which has become an obsession, they are in this matter, a pair of blind guides who are headed for the ditch.

In their thinking on this line, they reveal either ignorance or perversity in regard to the following facts:

First, in the schools of twelve states, the Bible is read daily under the requirements of the law. Many other states permit it and in many localities it is required by the Boards of Education. In fact, in only about six states is it forbidden by constitutional law or executive order and in these, the Christian people are working to set it right.

Second, they are evidently bound hand and foot by the confusion of the terms "religion" and "church," and are still living under the delusion that separating church and state, necessarily makes the state secular and irreligious.

Third, they are still under the misapprehension, so long fostered by Rome, that the church has the sole responsibility for religious education and character

training; a theoretical chestnut so old and musty, that we wonder how any present day leadership in America, could have either the nerve or the inanity to advocate it.

With their pet theory of "dismissed" time, we have little sympathy, in spite of its present popularity. Its faults are that it treats religion as a thing alien to the main current of education; it makes no provision for the religious instruction of the children of the 30,000,000 of irreligious people of America; and it is clearly the thin edge of the wedge of a union of church and state in education.

It is not a pleasant task to have to write thus about any set of religious leaders, but judging from Mr. Fleming's experience at the last R.E.A. such plain talk is the only thing that will awaken these people to the fact that they are misrepresenting the people they assume to represent and are striving to pervert the truly American ideal. It seems also, the only sort of a surgical operation that can drive the real facts of American Education into their heads.

It is about time that these would-be leaders for American Education shake themselves free from the fallacies of atheism, secularism and Romanism, and recognize the fact that a Christian government in a Christian nation is not required to stand at Cannosa, while its children are being educated in religion, but has the right itself to use the Bible in its schools to produce the character essential to a permanent democracy. Over against this inane educational heresy, put the recent declaration of Dr. Frank W. Wright, deputy Commissioner of Education in the state of Massachusetts who speaking before the Beaver County Pa. Teacher's Institute said, "Culture, character and citizenship must be added to the three R's, in our fundamental education," or that recent opinion of the Supreme Court of Minesota, that the "education of the conscience is as important as the education of the intellect; that it is one of the vital functions of the public schools and that the Bible is the best instrument of such education." It would be well if these backward-looking educators would sit at the feet of our modern judiciary.

"It wad frae mony a blunder free them
And foolish notion."

UNCLE BERTRAM'S GARDEN SASS

Cessations in the growth of Christian ideas or institutions may be simply like the winter rest in trees, a preparation for a larger growth in the near future.

Bitter sweet berries are beautiful, and I would like to cultivate them, if they had any real use aside from mere decoration. So are many of the political ideals of an individualistic past. Local self government in affairs of national interest makes fine adornment for political speeches. Otherwise it's worthless.

The rankest weed of inconsistency is the singing of "Crown Him with many crowns"—in church, then declare in the press that Christ has nothing to do with Civil Government. Yet I saw that in our church paper last week.

Devotional Page

The Contested Crown

Herod, the Idumean, was on the throne of David. Through collusion with Rome he had crowded the legitimate heirs from it. Most of them he had destroyed. In his old age his jealousy outgrew his cruelty if that were possible, and both were a cancer upon Israel's life. Rumor of a possible rival, was sufficient to awaken in him all that was evil. His first intimation of the birth of Jesus was this inquiry of the Eastern Magi, concerning a child born heir to David's throne.

Matt. 2: 1-18. Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written through the prophet,

And thou Bethlehem, land of Judah, Art in nowise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word that I also may come and worship him. And they, having heard the king, went their way: and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled that was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the Wise-men was exceeding wroth and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

From this passage we learn first, that whatever else Jesus was, Teacher Prophet, Sacrifice or Saviour, He was born a King. He was the final heir to the throne of David. All the promises made to David and subsequently through the prophets centered in Him. That is one major note in the Christmas carol. He is God's appointed ruler, over all the kings of the earth. Next to bearing our sins on the cross, ruling over us in divine power is the service which awakes in His followers the most joyful enthusiasm. How they sing:

Hark! ten thousand harps and voices
Sound the note of praise above;
Jesus reigns, and heaven rejoices;
Jesus reigns, the God of love.
See, He sits on yonder throne;
Jesus rules the world alone.

King of glory, reign forever,
Thine an everlasting crown;
Nothing from Thy love can sever
Those whom Thou hast made Thine own:
Happy objects of Thy grace,
Destined to behold Thy face.

Second, we learn it was this fact about Him that stirred the vindictive hatred of Herod and caused him to strike the village of Bethlehem so cruel a blow, in his endeavor to destroy a possible rival. It was this idea associated with him that was Pilate's final ground of sentence to the Cross. His claim was a challenge to Rome. It was this claim which gave power to the persecuting Emperors of the early centuries. It is this function which has attracted impostors and led to this additional cause of conflict. Few care to fight Him as a prophet. None are anxious to "drink of His cup," but many covet His crown. That conflict is as bitter today as it was the day it began. While we sing,

"Joy to the world, the Lord is come, Let earth receive her King;"

many who join that chorus will ridicule and condemn even the most reasonable efforts to put His authority into and behind the government and assert that the government is in no manner founded upon the Christian religion. Were this not true the National Reform Association would not exist.

Third, God did not leave this conflict to human wisdom, loyalty and power. He stretched forth His hand to save the King whom he had ordained. All Joseph and the Magi were required to do was to obey present commands. Heaven did the rest. So it is today. Though impostors may grasp for His crown, and the secularistic Herods bare their swords and smite the innocent, yet there are the two standing orders, "preach the gospel" and "teach them to observe all things, whatsoever I have commanded you" and leave the rest to God. If we do that the Kingdom marches on to its consummation. But that last order leads us into the strife. He taught His Kingship. Intelligence will not allow us to teach this fact in blank, like an algebraic formula. Doing it in that way avoids the conflict, but it gets us nowhere. But for us in our age and country to teach that our government should acknowledge His authority and obey His teachings, leads to resentment, ridicule, condemnation and ostracism. Yet it is a part of the day's work. The hand that delivered the child Jesus will make visible His throne, scepter and crown, in His own time. In this faith we sing as well as teach,

The Lord is King! lift up thy voice,
O earth; and all ye heavens rejoice:
From world to world the joy shall ring,
"The Lord Omnipotent is King."

The Lord is King! who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

The Lord is King! Child of the dust,
The Judge of all the earth is just;
Holy and true are all His ways:
Let every creature speak His praise.

O when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,
"The Lord Omnipotent is King!"

Thanks be unto Thee, O God of heaven and earth, for the King of Thy grace, who to us is the King of Love. As we celebrate in song and gifts and feasting the day of His birth, may this joy be so guided by Thy Spirit, that it may add to the strength of our championship of His Kingdom on earth. Amen.

FROM THE WORKERS

Field Department Activities

The six lecturers now engaged under the Field Department, delivered fifty-four addresses in five different states, in which all phases of the work of the Association were presented. More than usual interest was manifested, as is shown by the increased attendance and larger offerings. Between four and five thousand people were reached with the message this month. The observations of the speakers on this work, are reflected in their letters published in this department.

Mrs. Shepard's Letter

The work on Long Island is proving most interesting. The Mormon elders and lady missionaries have found a fertile field for their propaganda, and being so near to the eastern states headquarters at Brooklyn, New York, there are many workers available. Since the coming of their new President, H. H. Rolapp, there have been introduced by him some very new and subtle innovations. One of the chief features is the organization of Non-Mormon Sunday Schools, which he hopes will serve the useful purpose of not only interesting children, but indirectly the parents also and in the end be the beginning of a Mormon Church. At least three such organizations have already been effected. At Hoboken, N. J., two of their workers are conducting a primary where Non-Mormon as well as Mormon children are being instructed in the "Book of Mormon," (Latter Day Saints Bible), stories.

The elders have now been called in from the country districts to begin winter work in the cities. Literature, of the most insidious kind, has been left in hotels, homes and factories, telling the unwary of the "New and Restored Gospel," as revealed through Joseph Smith.

Four of their lady missionaries are now located at Jamaica, Long Island, where they have been called to perform a special work among the foreigners of that district. Two of the Mormon women, who know the German language, are devoting all of their time to the Germans. Cottage prayer meetings are being arranged in many homes, where these foreigners who are at first bewildered by the new customs and language, may be taught to adjust themselves to the new world conditions and to know the *prevailing and greatest religion of this country* (?) Among these recent converts, they claim a French Catholic, who had been studying for the ministry. It will behoove *us all* to get busy and save these emigrants, who enter New York City, which is the melting pot, where they get their first impressions of America. Shall this impression be of a heathen cult, which teaches a polygamist Adam-God—and a polygamous Jesus Christ and the Holy Spirit, that is a form of *electricity?*

A program was given at the Hill Cumorah, (Mormon Hill) near Palmyra, New York, on September 22nd, commemorating the one hundredth anniversary

of the day that Joseph Smith received the golden plates from which the "Book of Mormon," their bible was translated *by the gift and power of God* (?) Heber J. Grant, the Prophet, Seer and Revelator, came for this event from Salt Lake City, as well as all the dignitaries of the eastern states, who are members of the Church of Jesus Christ of Latter Day Saints, were present to assist in the celebration.

Plans for the hundredth anniversary of the founding of the church, are being made for 1930. This is to be the most pretentious event the church has ever attempted. The eastern newspapers are telling of two large Mormon bibles, that are to be located as an advertisement, one at Fayette, the other at Palmyra, New York. These two mammoth bibles will be of wood and will be thirty feet square. They will be replicas of the original Mormon bible. One of these will be located in front of the Peter Whitmer farm in Fayette, where the first Mormon Church was organized, on April 6th, 1830. The other will grace the front of Mormon Hill near Palmyra, where the *precious golden plates were found* (?) Intended originally, to call attention to historic Mormon spots, the huge signs, painted to resemble the Mormon bible, will carry quotations from that book.

The Mormon Church appreciates the power of advertising and as they secure each historic spot, new ways for special advertising are being adopted. Their Christmas greeting cards always carry a message from Joseph Smith, who was born December 23rd—as well as a message from Jesus Christ, whose birth we honor, on December 25th; and in all Mormon tabernacles and churches, two stars of equal brilliancy will be shown on Christmas Day, and under one star will be the name Jesus and under the other Joseph.

And yet, people ask: "Are the Mormons any different from other denominations?"

Christ at School?

W. S. Fleming

Was Jesus the Christ at school today in America? If not, then at the best 25,000,000 children in the public schools of America were receiving only a partial education, and the most magnificent manufacturing plant this world ever saw, was being used inefficiently. We have $6,000,000 invested in plant and permanent equipment; we spend $2,500,000 a year to keep it running; we have 750,000 skilled operatives in charge of the various departments, the very best we can get; we have in that plant 25 million children, upon whose shoulders the destiny of the ages will rest; the imperishable product being molded for citizenship in the greatest nation the world has ever dreamed of, who will step upon the stage of action in the day when the world needs great citizens more than it ever needed them before. Every other factory in the world sinks into insignificance when compared to this in magnitude, in reach, in value of the product and in influence upon the ages. And yet, if Christ were not there

today as the guiding genius, the superintendent in charge, the factory was running with poor efficiency, the children were being only partially prepared for their task and the ages will pay the price.

Was Christ at school today in America? If not, then American children were not getting the best. Not to speak unkindly of others, He is the flower of the ages; the anchor of the human race; the hope of the future; the best. Who wants an ox cart when he can get a buggy? Who wants a buggy when he can get a Ford? Who wants a Ford when he can get a Rolls Royce? Who will live in a log cabin with tallow candles and drink out of a slough, when he can have a mansion on the boulevard with electric lights and Waukesha water direct from the spring? Who wants overalls and hickory shirt for Sunday best, when he can have a broadcloth suit and boiled shirt, with standup collar? Who will carry a letter 1000 miles on foot, when he can get it there by airplane in six hours for 10 cents? Who wants nobody in the schools when he can get Christ? That would satisfy only the atheists. Who wants Moses in the school, when he can have Christ? That would satisfy only the Hebrews and it would not long satisfy the best of them, for they know Jesus is the flower of Judaism and the hope of the race. We do our best to give the best to our children. Then Jesus must be in the schools, for He is the best.

Was Jesus at school today in America? If you are shutting your school house doors in the face of the Christ, you will soon be shutting the doors of your churches and they will become moss covered and fall into decay. If the schools ignore Christ, they will thus of necessity teach children that Christ is of little importance, of less import than Napoleon the butcher, or that he is of no value, or a myth and that the Bible is a human document, that there is no God above ruling over all, demanding allegiance of all, that things which are, came by blind unthinking mechanical energy; that this world and all in it came by chance and are but machines. Where then, will the Christians of the next generation come from? The churches have a third of the children for an hour or two a week and the schools have all of them 30 hours a week. Under such circumstances, who is so foolish as to believe that the churches can save Christianity in this land? We do not care for the churches as such, but we do care for the influence of the churches on our civilization, and if we kill the churches what of our civilization?

Was Jesus at school today in America? If not, then our boasted educational system is as Babson says, "a colossal failure;" it is a tragedy; an appalling disaster, breeding anarchy, atheism and national downfall. If you have a Christless school, you have a Godless school. If you have a Godless school, your school is atheistic and a breeder of atheism, and atheism is the fore-runner of national disaster and ruin. Benjamin Kidd says that what you put into the schools will appear in the lives of the people in from twenty to thirty years, and that thus the schools mold the nation and he speaks truly. The Kaiser put the god of War into the schools of Germany in 1888 and in 1914 twenty-six years later, Europe was deluged in blood. About 1890 we put temperance instruction into our schools, and in 1918 we wrote the 18th Amendment into our Constitu-

tion. Twenty-eight years work did the biggest single piece of human uplift that had been done in a thousand years, and did it as silently as the sun rises. Put Christ into our schools and in a few years we will enthrone Him as Lord of our nation. Shut the front door of your school houses in the face of the man of Nazareth, and you open the said door of your schools to godlessness, atheism and national ruin. There are no two ways about that. It is Christ in the school room, or chaos in the nation.

Was Christ in school today in America? Somewhat, but not very much. Perhaps a third of our common schools edge Him in a little. But two thirds shut Him out, or at best fail to invite Him to enter, though he stands knocking at the door. From higher education He is absent. No room for Christ in higher education, state education. I heard a prominent minister, an ex-university president say in public address before leading educators a few months ago, that if he as a professor in the average state university today lauds Christ, he endangers his job, but if he praises Voltaire, his place is secure. Within three months I sent letters to a dozen state universities in the central states, to find if Christ is admitted to their institutions. All but one said that religion is taboo. All else under the stars, offered in their courses, but no religion. Jesus and the religion He represents,—nothing doing. The one exception is the University of Michigan. It offers courses in Mohammedanism, Buddhism, etc. and ethnic religions, ancient and modern. It offers courses in the Old Testament and the Hebrew religion in the university. But Christianity and the religion of the New Testament are shut out. You must go to a private institution across the street for that. Jesus alone shut out. Michigan citizens do not all know this. Many of them deny it. But I was on the ground and I have the letter saying what I am writing. But I am not kicking the University of Michigan. It is the best of the lot. It has gone further toward a sensible position than any of the rest. The others shut out all religion. Michigan admits all but Christianity, and one of these days, it will slip in. Michigan U. is leading the field and will yet make a plain touchdown for Jesus Christ and win the day for Him in American education. Hail that day. In the meantime, I wonder what influence got Judaism into the university and shut Jesus Christ out. It might be well for Michigan citizens to ask this question.

Was Christ at school in America today? "Not very much, for the Jews object and they are citizens and have their rights. Besides, separation of church—just hold on a minute, brother, don't go so fast. If you shut out of the schools what anybody objects to, what will you soon have left? And then, don't we American citizens who made this country have some rights that late comers should respect. Just please remember that when we wrote separation of church and state into our fundamental laws and fixed its meaning, the Jews were not here. They have come since, and we did not compel them to come, they knocked at our doors and begged admission. They did not enter on a contract basis either, except that they agreed to obey our laws and accept our institutions, else they would not have gotten in. Besides when we put Christ into

the schools, we do not ask Jewish children to accept Him. At most we only put Him before them for their voluntary consideration as the greatest Jew. If Jewish children wish, they can even be excused from school when Jesus is presented, but they never ask to be excused. We have even told them as we did in the Oregon school case a few years ago, that if they do not like the public schools they can take their children out of them and put them into private schools under their own control and teach them such religion as they please. But they do not do that. They stay in the public schools and object to what we teach our own children therein. And they will blandly tell us what fundamental American principles mean, when these principles were adopted 100 years before they came to our shores. Who knows best what the principles of our government mean, the men who made them, or these late comers?

We do not hate the Jews. We respect them highly. They are a great race. But when they accept our hospitality, we must not permit them to destroy our ark of the covenant, and Christ in the schools is the ark of the covenant, if you please, of this nation, put there by the founders of this republic, the very same men who wrote separation of church and state. And the Christ was in our schools with approval of everybody, for long years, until newcomers from foreign lands began to object and crowded Him out while we slept; and today in our holocaust of crime, we are paying the price.

Prof. Dickason's Letter

I wish every reader of *The Statesman* could have attended the Armistice Day special program in South Hills High School, Pittsburgh. It was a wonderful refutal of those who believe that all young folks belong to the order of Flaming Youth.

Principal H. E. Winner was in charge, "master builder of human life." He believes in young people, and that there are some lessons for them to learn not always found in books; he has no hesitancy in holding up before them the highest ideals of Christian life and citizenship.

But instead of having me tell you about this program, just slip into these vacant seats, and listen and watch.

Sixteen hundred girls and boys, members of the four upper classes, are filing in, quietly and in order. Armistice Day is not a holiday for them; it is full of meaning. Here are Americans, Italians, Jews, Poles, Hungarians, Greeks, Negroes, Syrians, and fine representatives of other nations as well, sitting side by side in the world's most democratic institution—the public school, and this in spite of those young snobs in Gary, Indiana, and their equally snobbish parents.

The orchestra of forty pieces is playing an appropriate number under the skilled leadership of their young conductor, Robert L. Arthur; then all join in two stanzas of America, the last sung with such reverence that it seems, indeed, a prayer. The Bible has a place in this high school, and that great "peace Psalm," the 62nd., is being read by the Principal, followed by an earnest petition for our nation and the world, that we may find a better way to settle difficulties than by appeal to arms.

Two young girls now render that masterpiece of Verdi, "Il Trovatore," in a way that wins the appreciation and envy of all. Appreciation of high things is a part of education at South Hills.

"The Meaning of Armistice Day" is the theme of the speaker—pretty heavy subject for boys and girls who were but mere children, November 11, 1918—but wait a little while.

He is telling them that there are two days that made the whole world glad, two birthdays; this day, that marks the coming of peace; the other that marks the coming of one called the Prince of Peace, and that its richest meaning is comprehended in two words—Sacrifice and Service; sacrifice that others made for the world and them; service that they should render to the world and others in return. Sacrifice always costs some one.

The speaker is painting a picture now of the fearful cost of war, the last war only, in silver and gold. Three hundred billion dollars, direct and indirect; enough in dollar bills if laid end to end to reach 915 times around the world at the equator; or in silver dollars, piled one upon the other, would reach from Pittsburgh to the moon, 238,000 miles—and then on beyond it still, 76,000 miles more toward the eternal stars.

He is painting now the cost of life. Ten million soldiers, fifteen million civilian dead; twenty-five million wounded; five million widowed; nine million orphaned; and the army of the unborn, a multitude that no man can number. The dead and wounded alone, twenty-four abreast, lines ten feet apart, reach out there for 4,100 miles. See them in the form of a blood-stained cross, dripping red, with the base on the Atlantic, the top touching the Pacific; the cross-piece reaching from Canada to the Gulf, and then remember that nothing was accomplished by it all.

He is appealing to them now, to help make such a war as this a thing impossible for all the coming years; to make our nation one to be exalted because of righteousness, and democracy safe for the world, ends that can never be attained without the help of the great army of young people of today who are to be the arbiters of tomorrow's destiny.

Now the speaker is turning to the concrete, and telling them the story of a Greek lad, formerly in Pittsburgh, who caught a vision of service to the boys and girls of the mining community in which he worked, and then when the war broke out was one of the first to volunteer "for the country that has done so much for me, whose flag is my flag, whose fight is my fight;" and how at last, down there in Italy where he had been sent to help stay the tide sweeping down from Austria, he fell, bearing high the flag he loved so well.

It is a thrilling story, of the great adventure—investing a life in service.

Are you watching these young people as they listen—for they are listening. every one? Not a whisper—but here and there one slips his hand across his eyes. Perhaps it is the light.

Thinking? Yes, and down there, deep in the heart for many, perhaps, the resolve is taking shape to try this great adventure of service; to make their lives

count in bringing a better tomorrow to their land and to the world. They dream great dreams. They are seeing visions. Pittsburgh and Pennsylvania, and the nation will hear from them tomorrow, and need not be ashamed. They will hold the flag high.

Listen—the orchestra is falling in with the speaker's final words—it is "The Star Spangled Banner," the banner he was talking about, with its white for purity, the red for sacrifice, the blue for service. Their banner.

And now a lone bugler arises, sounds "taps"—and then, out there in the distance somewhere, like an echo from distant hills, there comes an answering bugle, soft and clear; fainter—fainter, like the intermingling of the dusk and dark.

Sixteen hundred boys and girls file out as quietly as from a service to the dead.

They have heard the call—and have gone out into the world to answer it.

Tears rolling down Mr. Winner's cheeks?

Well, may be they are—some way, I can't see very well myself. I think I must be taking cold.

THE BULLETIN BOARD

Christians have always been regarded as rebels under pagan and secular governments.

Ideas create organizations. Beware lest the organization stifle the idea.

War psychology is the tap root of war.

Civilization is measured by the mind's access to God.

Christian kingdom building is a hard but vital task.

Our Atheists should serve to make our government Christian.

The Church should always be the moral vanguard.

Safe play-grounds rob the prisons.

Jingoism and sectarianism are twin brother war makers.

The outlawry of war was sounded in the angel's song.

No more drilling, no more killing, in the sweet bye and bye.

LET us "stop, look, listen." How much substance is there to this bugaboo "intolerance." Is tolerance a virtue? Should we always be tolerant? Should we tolerate the devil? Should we tolerate crime and criminals? Should the State tolerate those evil forces that make for anarchy? There are manifold circumstances in which to sing the praises of "tolerance" is to prove oneself a fool.—*Christian Nation*

THE first real shock that the present "age" or "system" ever got was through the passivism of the martyrs. For the first time in history, the truth was brought home that the man who is really to be feared is not the man offering to shed other people's blood to establish his convictions, but the man who is prepared to give his own blood. The Galilean Carpenter is more terrible than the Capuan gladiator.—*Scot's Observer*

THE chief obstacle to success at armament limitation is obviously the preparedness state of mind. For the delegates were almost all naval experts. and you might as well appoint a delegation of shoe manufacturers to plan a barefoot crusade. Moreover, in spite of protestations of the utmost friendship, always in the back-ground is the distrust of other nations, and by these nations for each other; else why arm on any such scale at all?—*The World Tomorrow*

"IT would be well on this point to remember the advice of Dr. Jennings of Johns Hopkins University, that leadership is not confined to any one group; no parents have a guarantee of future progeny and the under-privileged group must not be considered as outside the possibility of producing the necessary and qualified leaders for our communities. There is a tendency to conceive the idea that only from the privileged class, can come the most desirable citizens."

I WAS in the service myself and now hold a commission as chaplain in the Reserve Corps. So it isn't that I am opposed to military training per se. But what business has a church school to teach the art of killing in battle? Of twenty-two pictures in the catalogue showing some phase of student activities, ten have guns and swords in hand or on the person, such as "sighting and aiming drill" and "on the range."

"In this day and age when we are so anxious to outlaw war, does the Church have a right to maintain a military school?

—*W. L. Lingle, in Presbyterian of the South*

Civilization, however, refined and progressive, without honoring a personal Lord and Saviour, will meet its perdition in its prosperity.—*Christian Nation*

"THE Baptist is right. It ought to cry out against war. Every man that has a voice ought to lift it up against war and plead for world peace, but the Chicago journals and the balance of us must do our talking now, for if Uncle Sam once draws his sword and we then talk, the secret service men will call upon us and that right quickly." Again, precisely. For the writer of these lines has experience. Moreover he knows with what care this very paragraph will be inspected in certain quarters. For the clergyman who essays the role of peace-maker these are parlous times.—*Alabama Baptist*

SIXTEEN governors were present, a great many city officials, a large number of society women, noted editors and professional men, and a large number of the leaders of big business. A few names of those who are leaders in morals and perhaps in religion, appeared in the list. Tex Rickard must have been greatly gratified, for he could well say that prize fighting was no longer the sport of the low-brows alone. —*The Congregationalist*

ARMAMENTS ought not to be a matter for negotiations between the services concerned, but between statesmen: they are dependent on circumstances which it is not the province of War Offices or Admiralities to create or control. The naval authorities in the various countries may agree to reduced programmes which, whilst affecting national economies do not disturb the balances of power or relative fighting efficiency. So far as they go they are good, but they are pure measures of economy, and do not bring world peace an inch or a day nearer. —*Ramsey McDonald, in the Manchester Guardian*

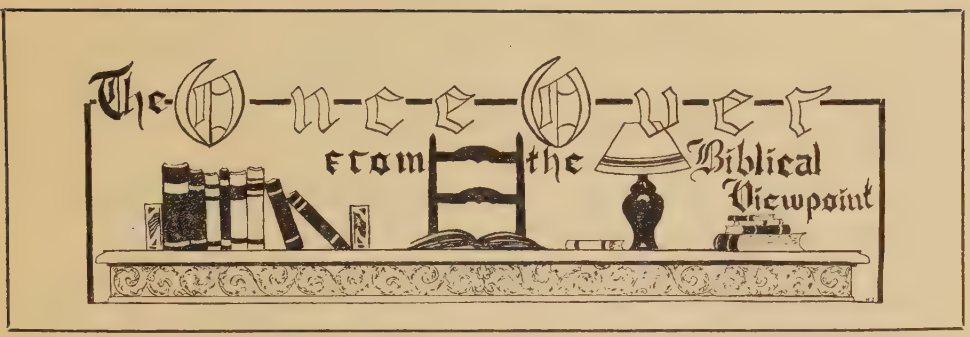
IN some of the states the women have prevailed upon the papers to print all the crime news on one page as they do in the case of sports. It would be well if that were the universal rule and it would probably work for the benefit of the papers because the removal of objectionable news would make them more fit for the family circle. By all means the public should have all the news, crime included, but it should be given with a minimum of suggestive danger.

—*Christian Observer*

SOME strange facts, however, have recently come to light with reference to courses in religion. A State agricultural and mechanical college has instituted a course to train workers for rural churches. A psychologist has been employed to head up this work rather than a man trained in religious education or Bible. A great university has decided to introduce religious instruction in its undergraduate department, and has employed as the teacher a scientist, who has never had a course either in religious education or in Bible. An independent college offers course in comparative religion taught by a Hindu.

—*Herald of Gospel Liberty*

"Man cannot be a servant of God as a man and be atheist as a citizen. His religious and social nature being both derived from God, they can both find their true life only in Him. The two inseparately interpenetrate each other and cannot prosper in a political divorcement."



THE OUTLAWRY OF WAR. By Charles Clayton Morrison. Willet, Clark and Colby, Chicago, Ill. Cloth, 300 pages. Price $3.00.

A strong impassioned plea for the policy of outlawing war, in order to secure universal peace. No one could read this book, without gaining a far greater understanding of the vast, complicated problem of securing universal peace. With the author's position that the whole war system should be abolished, as letters of marqué and the code duello, have been, we are in perfect accord. With this utter lack of faith in the utility of any other line of procedure, we are entirely out of sympathy. He certainly underestimates the work being done today, by the League of Nations and the World Court. The passage by the Assembly of the League without a dissenting voice, of the Polish motion to outlaw aggressive war, is an achievement not to be despised. It seems to us also, that he is laboring under serious misapprehension as to how international law is developed. While we cannot overlook these faults in his argument, yet this is a prophetic book. It is our prediction that what he so passionately pleads for will appear to our children as almost axiomatic. As an index of the thinking of today, the universal approval of the main thesis of this book by the press, religious and otherwise, is significant. The well-nigh universal dissent from its negatives, is just as significant. To us these reveal the fact that the people of the world, outside of profiteers, professional war makers and their deluded followers, are determined by any and all means to achieve a basis of lasting peace. For the constructive message of this book, we thank God and take courage.

CHRISTIAN ETHICS. The George Dana Boardman Lectures at the U. of P. for 1927. University of Pennsylvania Press. Cloth, 152 pages. Price $1.50.

This volume consists of five lectures, delivered by five different persons on the George Dana Boardman Foundation, at the University of Pennsylvania. These five lecturers and their specific topics were, Frederick R. Griffin, Christian Ethics in everyday life; Edwin C. Broome, Ethics in Education; William P. McNally, the Christian Home; George C. Foley, The Originality of Christian Ethics; Boyd Edwards, The Two Roads.

"The Foundation" informs us that the purpose of the Lectureship is, "to build up human character after the model of Jesus Christ." This, it is stated, is to be accomplished "by the practical application of the precepts and behaviour of Jesus Christ in everyday life." It is not required, we are told, that all the

lecturers shall agree at every point, "but it is required that they be unconditionally loyal to our only King, our Lord Jesus Christ, for Jesus Christ Himself is the world's true everlasting Ethics."

The aim of this review will be to inquire whether the original purpose of the Foundation has been carried out in these five lectures.

Evidently no one could possibly endeavor honestly to conform to the requirements as stated above and go very far astray. Each of these men handles his theme with a good degree of skill and ability and presents many very practical and helpful ideas. They could not conform to the rules and indulge in any of the wild speculations and harmful theorizings so common today in some of our Colleges and Universities. They could not, for example, advocate the discontinuance of the use of such categories as "Right" and "Wrong," and seek to build up an ethical system around such categories, as "the Beautiful," "The Attractive," or "The Pleasant." Behaviourism and the philosophy of conduct based upon that and some other modern Psychologies are very properly condemned. There is an honest effort on the part of each of these five lecturers to urge the framing of one's life on the model given us by Jesus Christ, "Who did no sin, neither was guile found in His mouth; Who when He was reviled, reviled not again." There is a slight tendency however to lay more stress upon the life of Christ than upon His teaching. The question, "Is there such a thing as absolute right and absolute wrong"? is asked, but no very definite answer is given. In truth there is a slight tendency toward pragmatism shown by at least one of the lecturers. He says "That is right which promotes human personality and human unity; that is wrong which denies human personality and which promotes strife and division." Doubtless there are many practical issues constantly arising which do not in themselves involve moral principles, and which must be settled on the basis here indicated, but in discussions of ethical principles it is unwise to maintain that we are to find out what is right and what is wrong by any pragmatic method.

Christ's Teaching about "The Kingdom of Heaven" is imperfectly presented, and the idea of a new life advocated as necessary to live up to its requirements, but nothing is said about the need of the new birth as the only way to obtain that new life, although it is maintained by these lectures that morality can not be separated from religion.

The impossibility of making such a separation is emphasized in the discussion of "Ethics in Education." But there is no plea made for the teaching of any religious principle by the public schools themselves. It seems to be the idea of Dr. Broome that religion must be taught in midweek Bible schools or by pastors, priests, or rabbis, to groups of pupils dismissed for an hour once a week from the regular school exercises. There is lacking a needed strong protest against the inadequacy of the moral training given in the average public school. This lecturer seemed to think it in place for him to give Fundamentalists a slap in the face by saying that what they are contending about are chiefly man made doctrines rather than over God-made principles. Since the lectureship seems

to regard the Word as well as the example of Jesus Christ as authoritative, we wonder which of the Fundamentals is merely a man-made doctrine, and how the lecturer could expect to enforce Christ's word and conduct as giving an authoritative rule of conduct, if Fundamentalism is a man-made system.

The lecture on The Christian Home is by a Roman Catholic, William P. McNally. It is the one lecture in the entire series which deals vigorously with any of the moral evils of the day. In a most masterly manner he deals out sledgehammer blows against the various evils which are wrecking the homes of our country and issues a trumpet call to the people and the powers that be to strive to save the Home and Society by Christianizing both. As might be expected, the sacramental idea of marriage and its indissoluble character for any cause except death is maintained by this writer. But these points occupy a very small space in the lecture and the critic may well afford to pass them by because of the valuable presentation of the essential character of the Home and its place in society.

In his discussion of "The Originality of Christian Ethics" Dr. Foley has done an exceedingly fine piece of work. He maintained that the phrase "Christian Ethics" is valid: he set a new and higher standard of life than had ever before been known: the New Testament writers constantly speak of His doctrine as something new; a new spirit was necessary to live the kind of a life He demanded. Although He made use of all that was valuable in other moral systems, he gave them a new and a wider significance. He set forth basic principles which can not be exhausted in ten thousand commandments.

The closing lecture, by Dr. Boyd Edwards, presents in a sort of allegorical manner the pathway through this world of the only two classes of people there are. And while he, like all the others presents a high ideal and urges the need of strenuous effort if it is to be reached, we lay down the book with a number of queries which are not easily answered. Doubtless such discussion will be helpful in leading those who heed its teachings to a higher life; and while the general aim of this Lectureship is fine, we can but wonder whether or not the discussions can be lifted to a plane somewhat nearer that of the plan of the Lectureship itself.

R. C. Wylie.

The Duty of Health Officials—*Continued from page 13*

almost useless, for the average drinker flatters himself that he is smart enough to get "good" liquor, and is not to be frightened, therefore, by the "bad" liquor bogie.

Constructive educational work is needed, based on the modern scientific facts as to the risks involved in drinking. This education is as essential a duty of public health officials as educational activity for preventing typhoid fever, diptheria or tuberculosis.

Cora Frances Stoddard.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

National Reform Association
Gentlemen:

Enclosed is check for my dues. I wish it was $675 instead of $6.75. Indeed I do. I am greatly worried over the fact that the papers and magazines publish so much more liquor propaganda than matters favoring enforcement. The people are continually reading the assertion that prohibition is a failure and articles in favor of the liquor traffic and the public is apt to believe what they read, and will finally be convinced that it is true. Can't we afford a strong, aggressive press agency that will refute these assertions? or must we lose and as they have in Canada. Have you read D. B. Hanna's article in the New York *Times* of Sunday, Oct. 3d. It's a fair sample of the deceit that is practiced in all these writings. It is an open bid for the public to do just as the Canadian politicians have done, and if persisted in may succeed. And we can depend upon them to persist. We have so much the best argument, if we would only declare it. I hope the publicity of our side of this issue may be vastly increased this fall and winter.

Very Truly

Dear Friend:

We have not read the particular article in the New York *Times* to which you refer, but we have read so many others like it that it is easy to imagine what it was. Like you, I am frankly puzzled by the attitude of the newspapers. I am continually saying to myself, "these editors must know better." The only explanation that at all accounts for it is the large financial interests both in the United States and Europe who want to get back into "that gold mine of exploitation" the legalized liquor traffic, and have subsidized the syndicated press. I also believe we shall have to combat this propaganda by real facts, to hold the present law and get it enforced. I also believe that a strong centralized press agency would be a most desirable and efficient means of meeting this emergency.

The Methodist church has its "clip sheet," the Anti-Saloon League its "American Issue," and other temperance societies their publications, but they are not supplying just the form of material you suggest. How to get any co-operation among these various agencies is a question we cannot answer. We tried that for twenty years before the adoption of the Eighteenth Amendment and could not do it. One society always blocked every effort, by asserting its right to supreme leadership and insisting that all others must fall in behind.

However, we are not in despair because of this lack of unity. The American people have some sense and the feeling is very prevalent that "if you see it in the daily press, or the popular magazine, you may be fairly sure that it isn't so." The county press throughout the United States is giving a much fairer presentation of this cause and these small town weeklies have more power in shaping public sentiment, than does the metropolitan press.

The religious papers with very rare exceptions, are telling the truth about the working of this great social reform. The exceptions are such as "The Outlook," and "The Independent." But it is a stretch of terms to call them religious. There are between two and three hundred religious papers and magazines in this country and they reach the thoughtful, policy molding, twenty millions of our people. The better class of Labor and Trade Journals also are defending it. They see its economic value.

The ministers of the churches in the main are telling their people the truth about prohibition. The few exceptions, like the bunch in the Episcopal, so-called "Temperance Society?" which is discredited and repudiated by the leaders of that church, only emphasize the rule. There are roughly speaking 150,000 who are true to this cause.

The public school teacher is getting back on the job again, and these things are being taught once more. The Sabbath School teachers are again taking it up. The service clubs, Rotary, Kiwanis and others, are in the main spreading the truth and combatting the false propaganda.

There is also growing, a body of literature like Professor Irving Fisher's book, "Prohibition at its Worst," Martha Bensley Bruere's "Does Prohibition Work?" and Nolan R. Best's "It's the Law, and a Good Law." These books are going into the libraries, and they are building up sentiment. All of these forces together will, we believe finally extinguish the senseless, prostituted chatter of the daily press.

But after all, this is not Prohibition's most dangerous foe. The enemy we need to watch most carefully and fight most vigorously, is the venal, perjured, traitorous, greedy Benedict Arnold type of political boss who is controlling the cities and the party machinery in too many states today. They are not met or affected by argument, reason, fact or ideal, but simply by good men breaking party alignment and supporting men who are honest for city and state offices irrespective of party. We are coming to that I believe, but it behooves every lover of mankind and truth, to get into his fighting clothes until after the 1928 election.

As a direct result of prohibition Kansas has $200,000,000 in banks and $67,000,000 in mortgages in other States. It has $600 per family in live stock. In Kansas there are 87 counties without any insane, 54 counties without any feeble-minded, 96 counties without any inebriates, 38 counties without any poorhouses, 53 counties without any persons in jail, and 165 counties without a representative in the state penitentiary.—*Selected.*

Samuel Guy Inman, broadcasting.

"Mexico's four capital sins are petroleum, gold, silver and copper."

That seems to be the rock bottom reason for the Wall Street enthusiasm, where it exists, for intervention in Mexico. Fortunate for both countries that so far Wall Street and the Knights of Columbus haven't gotten together.

Roger W. Babson, broadcasting. We didn't get the station.

"The three greatest institutions, or the three greatest forces in the world's history, have been the church, Sabbath observance and family prayers."

It is quite certain that it does not cost the state much to care for those who are true to these institutions, and we fear society would wobble badly without them.

The Scabbard and Blade, an army organ, listing as undesirable citizens,

"Jane Addams, Samuel McCrea Cavert, Henry Sloan Coffin and Charles W. Gilkey."

This argues that the war-makers are putting up a stiff fight to beat the peace-makers. But the blessing of the kingdom is promised to the latter and we believe that will be the determining factor.

Dr. Streseman, speaking to the Assembly of the League of Nations, Sept. 24th, 1927.

"Armaments cannot and will not and should not form the basis of security. Their inevitable effect, is a threat to other nations."

The true heart of Germany is beginning to beat again as we knew it would. This is the most emphatic repudiation of Bernhardi, Von Treitschke and Neitsche that we have seen and promises well for that great nation.

Heywood Broun, airing himself about the "Ocean Grove" controversy.

"Church members in the mass are certainly mean spirited and disobliging."

If a man butts his head against a block of rock salt it smarts, but that does not prove the salt to be ugly. We recall that it was this vest pocket journalist who described a rum running boat as "The brave little motor boat." Maybe he has bumped his head against more than ethical principle of Christianity and it is sore.

Spice of the Fight

Employer: How come you are late and all frazzled this morning.

Tired Worker: If you must know, I spent most of the night chasing a cocktail.

Emp.: Did you catch it?

T. W.: A little.

Emp.: Alright. Spend today chasing a new job.

First Student: What's on your hip Bud?

Second Student: My hip flask, of course.

F. S.: Are you an Eocene fossil or a Miocene?

Third Student: Aw, come along, Fred; he's an Assic. Maybe Triassic, maybe Jurassic. Anyway just assic.

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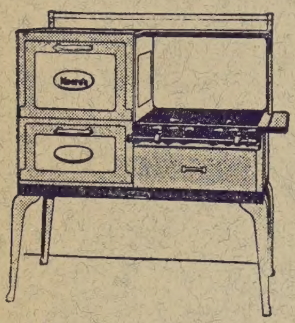

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